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THE BASQUE LANGUAGE

W. J. EYS.

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IV.

BASQUE,

BY W. J. VAN EYS.

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OUTLINES

OF

BASQUE GRAMMAR.

BY

W. J. VAN EYS.

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PREFACE.

HAVING been requested by Mr. Trübner to write a Basque Grammar in English, for his Series of "Simplified Grammars," I accepted with pleasure his flattering proposition, but not without some hesitation, as I had to write in a language which is not my own. I may add, that the concise form, which was a condition, has perhaps given occasionally an appearance of dogmatism in settling doubtful points, for the more ample discussion of which I must refer to my *Grammaire Comparée*.

W. J. VAN EYS.

SAN REMO,
November, 1882.

INTRODUCTION.

The study of the Basque Language began with Larramendi, who composed a Grammar and a Dictionary. Taking the date into account, 1725, his labours are not inferior to many of those which appeared later, and comparatively, they are even much better than some works by recent authors, who have not Larramendi's excuse—the want of philological training. More and more there prevailed a tendency to condense the whole Grammar into the Verb, as if nothing else was worthy of attention, or offered any difficulty; and, again, the Verbs were condensed into one single Verb, and it was seriously assumed that the Basque language possessed one Verb only. It was not the Verb alone to which such childish theories were applied; anything (and there was much) that was not understood, was considered to be extraordinary, and all that was extraordinary was deemed admirable. Sometimes well-established and undeniable facts (*e.g.*, the existence of the Article) were flatly denied. Evidently those who first wrote about Basque had not the least notion of an agglutinative language (Hungarian, Turkish, &c.); but even in our languages, and principally in colloquial expressions, instances enough may be found by which to explain mysterious Basque forms. In our days more serious attention has been paid to Basque Grammar, and it has been found out that Basque, like all

other languages, has Verbs, Pronouns, Nouns, &c. The confusion about the Verb arises from the agglutinative nature of the language; but still, as was said just now, there are in Dutch, and also in English, instances of agglutination and contraction exactly as in Basque. If I want to say, "*Hebt gy het hem gezegd*" (Have you it to him said), I pronounce the Auxiliary with the Pronouns in one word—*hy't'm*. The apostrophe represents the sound of *e* in 'begin;' writing the word with *e*'s, we have *hyetem*, which is just as the Basques do. 'Ain't' and 'Won't,' and the old English 'nist,' for 'I did not know,' are, it is true, exceptional forms, but they also serve to explain what happens in the Basque flection, where it is the logical consequence of a prolonged want of culture of the language. No one knowing any longer how the Basque flections were composed, the silly theory arose that they had only a conventional signification, in other words, that they had no signification at all; and this theory has adherents even in our days. Now that it has been discovered how the flections are formed, it is easy to analyze them, and when Liçarrague says, "*Uste duc ecin othoitz daidiodala orain neure Aitari*" (Matt. xxvi. 53), "Thinkest thou that I cannot now pray to my father,"—we know that *daidiodala* is the first person singular of the present indicative of *edin*, 'can,' preceded by *d*, 'it.' Thus, *dadi* (Liçarrague writes *daidi*); *o* is 'him;' *d* is 'I' (when final always *t*—*dadit*, 'I can it'); *la* is 'that;' *a* is a binding vowel. The

translation, beginning at the end, is thus: 'that I to him can it' After patient investigation, the difficulties little by little vanish; and if some points remain without a satisfactory explanation, the same may be said perhaps of many other languages, even cultivated ones.

It is to be regretted that the Basque Provinces do not take much interest in philological studies; the two periodicals started a few years ago prove this clearly enough, the whole series of 1881 containing nothing about the language.

The sources for the study of the Basque are plentiful enough to give a complete view of what the language is and what it was during a certain period; unfortunately this period is not a long one; the oldest printed book (*Poésies Basques*, Dechepare) bears the date of 1545, and, as far as I know, no manuscript of an earlier date exists. We have thus not only the oldest Basque book, but the oldest form of the language. The next in rank of age, but the most important of all Basque books, is the New Testament, translated by Liçarrague, 1572. Much later, in 1643, we find Axular's *Gueroco Guero*, 1st ed., the most readable perhaps of all Basque books. These are the three most interesting publications in the Basque language. About the origin of Basque very little, or nothing, is to be said; the probability or possibility that Basque is the ancient Iberian was pointed out by Larramendi, and formulated by W. von Humboldt as a linguistic axiom in the following words:—"The terms, 'Iberian people' and 'Basque-

speaking people,' have the same value," (Prüf., p. 177); and again, "The ancient Iberians were undoubtedly Basques" (Prüf., p. 120). As nothing whatever is known of the Iberian language, as no so-called Iberian coin is even read with certainty, except the bilingual ones, as no inscription is deciphered, it is mere pretence to talk about an Iberian language. We want, in order to compare two things, to know at least something of both of them; and still we find the most sweeping assertions made even after Humboldt's theory had been discussed, with all respect due to the name of the eminent linguist. Mr. Luchaire, Professeur d' Histoire au Lycée de Bordeaux, says, "Constatons simplement la parenté incontestable des deux langues" (Origines linguistique de l'Acquitaine).—Incontestable! and we know not a word of Iberian.

Let us hope to arrive at better results now that a large number of inscriptions have been found in the neighbourhood of Este, Verona, and Padua. This interesting discovery proves once more the large area occupied by the so-called Iberians.

As lately the question has been revived in an English periodical, whether the Basques are or were of a dark or of a fair complexion, I may repeat here what I asked nearly ten years ago in my Dictionary, when quoting the words *Billusgorri, Buluzkorri,* 'naked,' and *Larrugorri* or *Narrugorri,* 'naked;' the first signifying 'red-hair,' the second 'red-skin;'—would this not prove that the Basques are, or were, of a fair complexion?

BASQUE GRAMMAR.

CHAPTER I.

The Basque Language.

The Basque Language, spoken in our days on both slopes of the Pyrenean Mountains, stands as yet absolutely isolated, but belongs to the agglutinative languages. There are six principal dialects, differing little the one from the other, from a philological point of view, but differing enough in their extreme varieties to make the one with difficulty intelligible to the other. These dialects are, the Biscaian, the Guipuzcoan, the Labourdin, the Souletin, the Navarrese, and the Low-Navarrese.

CHAPTER II.

The Alphabet.

The original Basque Alphabet is unknown, but it may possibly be found one day in the so-called Keltiberian inscriptions. The Latin Alphabet has been adopted, with some slight differences.

The five vowels are pronounced as in Italian. The Souletin dialect alone pronounces *u* as French *u*, or German *ü*.

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The Consonants are also pronounced as in Italian, with the exception of, (1) *g*, which is always pronounced hard, as in 'go,' even before *e* and *i*; (2) of *z*, which has the sound of English *s*; (3) of *ch*, which is pronounced like *sh* in 'shall,' preceded by *t*. The French-Basque dialects write *tch*. (4) of *j*, which the Spanish-Basque dialects pronounce like the Spanish *jota* (*j*), and the French-Basque dialects like *y* in 'year.' Palatal *n* is pronounced like Spanish *ñ*, or *gn* in French *agneau*.

CHAPTER III.

The Phonetic System.

K.—Original *k*, when final and followed by a suffix, is converted into *t*, or is eliminated: *aek*, 'they,' followed by *n*, 'of,' makes *aen*, for *aeken*, 'of them;' *echeak*, 'the houses,' followed by *ra*, 'towards,' makes *echeetara*, and not *echeakara*. Most dialects do not like hiatus, and they introduce (after dropping of *k*) a *y*, and instead of *aen* they say *ayen; duyala*, for *dukala*, 'that thou hast.' The Biscaian dialect sometimes keeps the *k*: *gizonakaz=gizonetaz*, 'by the man.'

When *k* is not primitive, but when it proceeds from *h*, then medial *k* is allowed: *arkume*, 'lamb,' from *ari-hume*, 'sheep-child.'

H.—The aspirated *h* has been preserved in the French-Basque dialects; the others have dropped it; *e.g.*, *hi*, 'thou,'

is *i* in Biscaian and in Guipuzcoan. Final *h* becomes *k*: *dakark*, 'thou bearest it,' from *d-ekar-h*; final *h* stands for *hi*, 'thou.' Initial *h*, coming in consequence of agglutination or composition in the middle of the word, is hardened to *k*, or is eliminated; *e.g.*, *zora-heria* becomes *zora-keria*, 'madness.' When *h* is thrown out the same result follows as with *k*, *i.e.* a hiatus is produced and then prevented by inserting *y*: *d-aroa-h-o-t* becomes *daroakot* (see final *h*), then *daroayot* (see initial *h*), 'I have taken it from him.' Some dialects keep the *k*; *e.g.*, *nindukan*, 'thou hadst me.' Others drop it, and replace it by *y*: *ninduyan*, from *n-indu-h-n*.

T is dropped before *k*; *bat* and *kide* make *bakid*, 'common.'

N becomes *m* before *b*, *p*—*nombait*, from *non-bait*, 'somewhere;' and before *k*, *l*, *r*, *t*, the *n* is dropped—*nora*, 'where to' from *non ra*; *gizonarekin* for *gizonarenkin*, 'with the man;' *aitzitik*, from *aitzin-tik*, 'on the contrary.'

Z before *z* becomes *t*: *etzan*, for *ezzan*, 'he was not.'

R.—No word begins with *r*; there are two kinds of *r*, one hard, the other soft. The hard one is doubled when at the end of the word and when a suffix follows: *lur*, 'earth;' *lurra*, 'the earth.' Soft *r* is never doubled; it is found in some few words—*ur*, 'water;' *or*, 'dog;' *zur*, 'wood;' *ura*, 'the water; *ora*, 'the dog;' *zura*, 'the wood.' The pronunciation of this *r* is very soft, it is nearly a *d*.

V is seldom used, and has been replaced by *b*.

F is considered as not being a Basque letter; there is only one word with *f*, which looks, however, really like Basque—*farra*, 'laugh' (substantive).

In consequence of the agglutination, the phonetic laws are continually in action, and have to decide which letters may follow each other. Thus, when two consonants meet in two different syllables, the following rules are to be observed:—The hard explosives after a sibilant, *r* or the vowels; the soft explosives after *l*, *m*, *n*.

In consequence of these rules, the hard explosives *k*, *t*, *p* are changed to their corresponding soft ones—*g*, *d*, *b*, after *l*, *m*, *n*; *e.g.*, *eldu*, and not *eltu*, 'arrived;' *ongi*, and not *onki*, 'well;' *emendik*, and not *ementik*, 'from here.'

The soft explosives, *g*, *d*, *b*, are changed to their corresponding hard ones, *k*, *t*, *p*, after *r*, the sibilants, and the vowels; *e.g.*, *Burgosko*, 'of Burgos;' *Ortheztarra*, 'inhabitant of Orthez;' but *Olorondarra*. *Lekiskun*, 'that they were to us,' for *lekisgun* (from *gu*, 'us').

Examples of transposition of letters (methathesis, hyperthesis) are very common in Basque; *gabe=bage*, 'without;' *irudi=iduri*, 'to appear;' *igaro=irago*, 'to ascend, to pass.'

Table of the Mutations of Consonants in Basque Words of different Dialects.

GUTTURALS.

K	*s*, *z*, *ch*.	*Karamitcha=zaramika*, 'scratch.'
	t	*Kunkur=tuntur*, 'humpbacked.'
G	*s*, *z* . .	*Gale=zale*, 'inclined.'
	h	*Iges=ihes*, 'flight.'
	j	*Echagun=echajun*, 'landlord.'

G
- *d* . . . . *Chingar*=*chindar*, 'spark.'
- *t* . . . . *Marranga*=*marranta*, 'hoarse.'
- *r* . . . . See *R*.
- *m* . . . . See *M*.
- *b* . . . . See *B*.

H
- *ñ* . . . . *Ihes*=*iñes*, 'flight.'
- *y* . . . . *Bohatu*=*bujatu*, 'to blow' (to puff).

T
- *k* . . . . See *K*.
- *g* . . . . See *G*.
- *n* . . . . *Gazta*=*gasna*, 'cheese.'
- *p* . . . . *Aizta*=*aizpa*, 'sister (of sister).'

D
- *g* . . . . See *G*.
- *h* . . . . *Chindurri*=*chinhaurri*, 'ant.'
- *r* . . . . *Ideki*=*ireki*, 'to open.'
- *z* (?) . . *Bidar*=*bizar*, 'beard.'

L
- *d* . . . *Elur*=*edur*, 'snow.'
- *r* . . . *Zahalo*=*zaharo*, 'rod.'
- *n* . . . See *N*.

N
- *l* . . . *Narru*=*larru*, 'skin.'
- *r* . . . *Belhaun*=*belhaur*, 'knee.'

LABIALS.

P
- *t* . . . . See *T*.
- *m* . . . *Parra*=*marra*, 'line, limit.'

B { *g* . . . *Burhaso=gurhaso*, 'parent.'
m . . . *Bilgor=milgor*, 'suet.'

M { *p* . . . See *P.*
h or *f*, *Mun=hun* or *fun*, 'brain;' *ibeni=imini=ipini=ifini*, 'to put.'

PALATALS.

Ch { *tz* . . *Itchuli=itzuli*, 'to turn, to revolve.'
ts . . *Itchaso=itsaso*, 'sea.'
d (?), *Itchuri=iduri*, 'alike.'

N, *h* . . See *H.*

LINGUALS.

R { *d* . . . See *D.*
l. . . . See *L.*
n . . . See *N.*
g . . . *Ernari=ernagi*, 'being with young.'

CHAPTER IV.

The Definite Article 'A' *(the).*

The Article is the demonstrative pronoun, formerly *har*, or *ar*, 'that'—now *a*, 'the': *eche*, 'house;' *eche a*, 'the house,' which is written *echea* in consequence of the agglutinative nature of the language.

When *a* is followed by a suffix, generally the *r* reappears; *e.g.*, *a* × *n* becomes *aren*, 'of the.' As the plural is *k*, the plural Article is *arek* (Bisc.) 'the,' French *les*; but this is not the form of the Article; *arek* is only used as a demonstrative pronoun. The Article being always agglutinated to the noun, it does not exist by itself, and *gizona*, 'the man,' becomes *gizonak*, 'the men;' *k* is simply added to the noun with the article.

CHAPTER V.

Agglutination.

Agglutination consists in putting one word behind another so as to form a more or less homogeneous compound; *e.g.*, *gizon*, 'man;' *gizona*, 'the man;' *gizonagandik*, 'for the man;' *dakust*, for *d-ikus-t*, 'I-see-it.'

The agglutinated word, or syllable, or letter, may be preceded by *a*, *e*, *i*, *o*:—

When *a* precedes, the *a* is always the article, except in some few words which end in *a*, like *aita*, 'father.'

When *e* precedes, this letter is merely a binding letter; thus, *bat*, 'one,' with the article, makes *bata*, 'the one,' and as subject of a transitive verb *batak*; but *bat* without the article, and represented as acting, would be *batk*, which cannot be pronounced, and thus *e* is interpolated—*batek*. This *e* is at the same time the characteristic of the indefinite form, *i.e.* the noun without article. Consequently words which do not admit of receiving a definite form, like pro-

nouns, have all of them an *e* before the suffix, if any interpolation be necessary; *e.g.* the pronoun *a*, 'that,' (formerly *ar*), followed by the suffix *k*, becomes *ark*, 'that,' and *arek*, 'these:' *e* serves only here to distinguish two identical forms. *K* in the first example is the suffix of the agent (subject of a transitive verb), and in the second one the suffix of plural. *Norbait*, 'some one,' with the suffix of action *k*, becomes *norbaitek*, not to distinguish it from another *norbaitek*, but because *t* and *k* are not allowed to follow each other. *E* is thus a neutral vowel, employed when *a* could not be made use of, or for pronunciation's sake.

When *o* precedes, exclusion is expressed: *Gizonok joango gera*, 'We men, we shall go.' In French, 'Nous autres hommes,' . . . *O*+*k* is most probably a contraction of the demonstrative pronoun *oyek*.

I will be discussed in the next chapter. (See *ik*.)

CHAPTER VI.

§ 1. The Noun, Substantive and Adjective.

The Basque language distinguishes the substantive, the adjective, and the verb—*eche*, 'house;' *handi*, 'great;' *joan*, 'to go.'

What is known as gender in other languages is unknown in Basque.

Number is either singular or plural. The suffix of the plural is *k*; e.g. *gizona*, 'the man;' *gizonak*, 'the men;'

emakumea, 'the woman;' *emakumeak*, 'the women.' The plural noun is never without the article: 'men' cannot be expressed.

There is no declension in Basque; the modifications expressed in other languages by cases or by prepositions, are rendered in Basque by suffixes, which are always agglutinated to the noun: *zaldi*, 'horse;' *zaldia*, 'the horse;' *zaldiaren*, 'of the horse;' *zaldiko*, 'of horse;' *zaldibat*, 'one horse;' etc.

The noun, when followed by the article *a*, is called the definite noun, and when not followed by the article *a*, it is called the indefinite noun.

The Adjective.

As number is unknown, and as the plural is expressed by adding the plural article, there remains only to show how the degrees of comparison are formed. The comparative is formed by the suffix *go*, added to the definite adjective—*handia*, 'great;' *handiago*, 'greater;' and the following 'than' is expressed by *baño* or *baino*—*zu baño handiago*, 'greater than you.' The superlative is formed by the plural genitive, followed by the article *a*. Thus, *handi*, 'great;' *handien*, 'of the great' (see "The Suffixes"); *handiena*, 'he of the great;' *gizonen handiena*, 'the greatest of (the) men'—or, also, *gizonetatik handiena*, 'the greatest among men.'

CHAPTER VII.

The Suffixes.

The grammatical relations, expressed in other languages by cases or by prepositions, are expressed in Basque by suffixes; *e.g.*, *nigabe*, for *ni-gabe*, 'without me.' *Hargatik*, for *har-gatik*, is exactly the English 'therefore;' *har* is the demonstrative; *gatik* is 'for.'

List of Suffixes.

k, mark of agent.	*no*, 'until.'
k, mark of plural.	*dik*, *tik*, 'of.'
n, 'in.'	*baithan*, 'in.'
i, 'to.'	*pean*, 'under.'
z, 'by.'	*gan*, 'in.'
ik, 'some.'	*gana*, 'to, at.'
ko, *go*, 'of.'	*gandik*, 'from.'
kotzat, 'for.'	*gatik*, 'for.'
tzat, 'for.'	*ra*, 'towards.'
tzako, 'for.'	*rako*. 'towards.'
kin, 'with.'	*raño*, 'until.'
kiko, 'for.'	*ronz*, 'towards.'
kaz, *gaz*, 'with.'	*ka*, 'on.'

The suffixes are joined, some of them to the definite, and others to the indefinite noun, or also to both, *i.e.* the noun with or without the article.

1. Those joined to the definite and indefinite noun: *k*, subject-agent; *n*, 'of;' *i*, 'to;' *z*, 'by;' *kin*, 'with;' *tzat*, 'for.'

E. g. *Gizon* + *k*, makes *gizonek*, 'man.'
Gizona + *k*, „ *gizonak*, 'the man.'
Gizon + *z*, „ *gizonez*, 'by man.'
Gizona + *z*, „ *gizonaz*, 'by the man.'
Bilbao + *n*, „ *Bilbaon*, 'in Bilbao.'
Echea + *n*, „ *echean*, 'in the house.'

2. Those joined to the indefinite noun: *ra*, *ronz*, *rako*, 'towards;' *rano*, 'until;' *ko*, 'of;' *dik*, *tik*, 'from, out;' *ik*, corresponding to 'some;' *ka*, 'on, by:'—

Echera, 'towards (the) house'—(not *echeara*).
Echeronz, „ „
Echeko, 'of (the) house.'
Gizonik, 'of some man.'
Zaldika, 'on horse (horseback).'
Echetik, 'from out of the house.'

3. Those joined to the definite noun: *gan*, 'in;' *gana*, 'to;' *gandik*, 'from;' *baithan*, 'in;' *n*, 'in' (our locative). Thus, *echean*, 'in the house,' and never *echen; Jainkoagan*, 'in God.'

When words have no definitive form, like pronouns, proper names, &c., one is obliged to put these suffixes to the indefinite noun; *ni*, 'I,' can never be *nia*, 'the I;' thus, *ni-gan* makes *nigan*, 'in me.' *Bilbao-n* = *Bilbaon.*

§ 2. *The Suffix with the Plural Noun.*

When the Suffixes are agglutinated to plural nouns, the *k*, mark of the plural, is scarcely ever maintained, but is generally converted into *t;* or it is dropped, and the hiatus caused by this dropping of *k* is prevented by inserting *y*:—

Hauk, 'these' + *k* (agent) makes *hauyek*, for *haukek.*
Gizonak, 'the men' + *n* 'of' „ *gizonen*, „ *gizonaken.*
Echeak, 'the houses' + *ko*, „ *echeetako*, „ *echeak-ko.*
Oriek, those' + *ra*, „ *orietara* „ *oriek-ra.*

§ 3. *Description of the Suffixes.*

K is the characteristic letter of the subject-agent, *i.e.* the subject of a transitive verb. For shortness sake we shall call it simply *the agent*, in distinction to the subject of the intransitive verb, which will be called *the patient.* Thus, *ni etorri naiz*, 'I have come;' but *nik badakit*, 'I know it. (In Basque, as in French, 'come' being an intransitive verb, is conjugated with *izan*, 'to be,' of which *naiz*, 'I am.')

The Spanish-Basque dialects observe this difference between agent and patient in the singular only. But the French-Basque dialects have kept it up in both numbers; *e.g.*, *haurak joan dira*, 'the children have gone:' *haurrak* is the usual, unaltered, plural. *Legeko doktorek beretzat hartu zituzten*, 'the doctors of law took for themselves' . . . *Doktorek* (agent) from *doktorakek;* after dropping medial *k*—*doktoraek*, then *doktorék*. *Ek* is thus the termination of the plural agent.

K, *the Suffix of Plural.*

When followed by the suffixes *z, ra, ronz, tik, ko,* and *n* (locative), it becomes *t*. *Echeak+n* does not make *echeakan*, but *echeetan*, 'in the houses.' *Oyek+ra* becomes *oyetara*, 'towards these.' It is very seldom that *k* is maintained: *gizonakaz* (Bisc.) for *gizonetaz*, 'with the men.' The dropping of *k* is much more frequent than the mutation of *k* into *t*: e.g. *hek*, 'those,' becomes as agent *heyek* for *hekek*.

The Suffix IK.

This suffix corresponds to '*de*' *partitif* of French grammar, and in English it is generally not rendered at all, or rendered by 'some:' *Bururik eztu*, 'He has no judgement;' *Badezu ogirik*, 'You have some bread.' In French one would say, Il n'a pas *de* jugement; Vous avez *du* pain. The '*de*,' called *partitif*, explains nothing. I think one must consider (in Basque as in any other language) 'bread,' 'judgment,' &c., as words of an indefinite nature in point of number, and which are accompanied in English by 'some' or 'any;' in Dutch by nothing at all, leaving the noun without any modifying word, either article or preposition, or adverb; and in Basque by *ik*. *Ik* is most probably nothing else than the plural *k* preceded by *i*, to which has been assigned, for some reason or other, an indefinite meaning. In fact, when I say in English, 'I have not seen any house like your's,' it is clear that 'house' though a singular conveys the idea of a plural: without plurality no comparison could have been established. *Ik* is thus the characteristic suffix

of the indefinite plural, and is originally a plural form. *Ark biderik asko bazuen,* 'he had many motives;' in French, *beaucoup de.* The *r* in *biderik* is for the sake of euphony. *Ez dago gloriarik jaungoikoaren aginduak gorde gabe,* 'There is no glory, or there is not any glory, without the observance of God's commands.' 'Glory' in this instance does not present itself to the mind at once as a plural, because it does not admit so easily of a plural form ; but if the example were, 'there is not any child without its defects,' one would think at once of a plural form.

The Suffix N.

N corresponds to our —

1. Locative.
2. Genitive.
3. Relative Pronoun.
4. Conjunction 'that.'

1 & 2. The origin of *n* is most probably the demonstrative *non,* with the signification of locality. *Bilbaon,* 'in Bilbao,' was originally *Bilbao-non.*

This locative was later extended to express the genitive, as in Latin.*

3. The relative sentence was formerly added to the principal sentence by a demonstrative; so in Basque.

4. The demonstrative *non* is used as a conjunction (as in English 'that'), but in the contracted form of *n.*

---

* Max Müller, *Lectures,* I., p. 222, 1st ed.; A. H. Sayce, *Principles,* p. 353.

N *as a Locative.*

N, except when it is agglutinated to the name of a place, is always added to a definite noun; *e.g.*, *echean*, 'in the house'—never *echen;* but *Madriden*, *Bilbaon*, because names of places cannot have a definite form.

To express the same grammatical relation in the plural form, one adds *n* to the plural noun, and the mark of the plural *k* is converted into *t;* thus, *eche*+*k*+*n* becomes *eche*+*t*+*n*, or *echeetan*, 'in the houses.'

N is never added to names of persons. (See Suffix *gan.*)

When words do not admit of a definite form, like pronouns, numerals, &c., *n* is agglutinated in the shape of *tan; e.g.*, *on*, 'this,' followed by *n*, 'in,' is not *onen*, but *onetan*, 'in this,' just as if *on* were a plural form. *Hirur*, 'three,' followed by *n*, makes *hiruretan*, and not *hiruran.* This apparent anomaly may proceed from the necessity of showing that it is an indefinite form; and as the indefinite form is a plural (see suffix *ik*), so the termination *tan* will have been agglutinated to this kind of words.

N *as a Genitive.*

As a genitive, *n* is agglutinated to definite and indefinite words; *seme*+*n* makes *semeren*, 'of son:' the *r* is to prevent hiatus. *Semea*+*n* makes *semearen*, 'of the son:' the *r* here belongs to the article *a*, which takes up the original *r* when a suffix follows.

The Biscaian dialect likes hiatus, and drops very often *r*—*semeen, semiaen,* &c.

In the plural form the *k* is eliminated according to the rule, *e.g., gizonen* for *gizonaen,* for *gizonaken,* 'of the men.' *Hauk,* 'these;' *hauen,* for *hauken,* 'of these.'

N *as a Relative Pronoun.*

The relative was originally a demonstrative word, and the sentence, *erosi duen liburua,* 'the book that he has bought,' was most probably in the original *erosi du non liburua : du,* 'he has,' followed by *n,* from *non,* becomes *duen.*

N *as the Conjunction* 'that.'

The conjunction was formerly in many languages, and also in Basque, a demonstrative word, and the sentence, 'I think, that he will come,' was originally 'I think that, he will come.' The transposition of the comma explains clearly the difference.

The Suffix I.

I corresponds to 'to'—*gizon,* 'man;' *gizoni,* 'to man;' *gizona,* 'the man;' *gizonari,* 'to the man.' In the plural the *k* is dropped, and *gizonak-i* becomes *gizonai,* or in the French-Basque dialects *gizonei.*

The Suffix Z.

This suffix is rendered by 'by' or 'with;' *e.g., buruz,* 'by heart;' *makillaz,* 'with the stick.' *Bete lurrez,* 'full

with earth.' If the noun terminates with a consonant, as is the case with *lur*, it is necessary to interpolate *e*. With a plural noun, *k* is converted into *t*: *gizonak*+*z* becomes *gizonetaz*, 'by or with the men.' The Biscaian dialect alone has preserved *k*, and also *g* instead of *k*; the other dialects have *tzaz* and *zaz*, all corruptions of *kaz*.

This termination (*tzaz*, *zaz*, *gaz*) is employed like *tan* (see *n*), with pronouns, numerals, &c. *Hek*+*z* makes *hezaz*, or *hetzaz*, 'by these.' The Souletin has the very corrupt form *eez*.

The Suffix DIK *or* TIK.

This suffix corresponds to 'from,' 'since.' *Nondik zatoz?* 'Where from do you come?' *Hastetik kontresta egiozu . . .*, 'Resist from the beginning to him.' With plural nouns, the rule is always the same: *eche*+*k-dik* becomes *echeetatik*.

The Suffix KO *or* GO.

This suffix is employed in different ways: (1) to express comparison (see the Degrees of Comparison). (2) As corresponding to 'from' or 'of:' *Burgosko*, 'from Burgos;' *nongo*, 'from where;' *lurreko*, 'of (the) earth, or terrestrial;' *aurreko*, 'of before,' *i.e.* preceding; *aurrekoak*, 'those of before'=ancestors. The last examples prove that Basque, like many other languages, employ the genitive of a noun as an adjective. (3) *Ko* or *go* serves, as Spanish *de*, to form the future: *emango dut*, 'I have to give'=I shall give.

The Suffix TZAT.

Tzat corresponds to 'for,' and is added generally to the

noun, followed by *n* (genitive); *e.g.*, *gizonarentzat*, 'for the man;' *gizonentzat*, 'for the man.' When added to the noun in its unaltered form, the signification is somewhat different: *erotzat daukat*, 'I hold him for mad.'

The Suffix KAN *or* GAN.

This suffix belongs to the Biscaian dialect, and is erroneously quoted as *kan* or *gan*, because the *k* belongs to the noun; *n* alone is the suffix 'in.' It is a plural form in use for the singular and the plural.

The Suffixes GANA, GANDIK, GANAKO.

Gana, ganako, correspond to 'towards,' 'into:' *Jainkoagana bihotz goititzea*, 'to raise one's heart unto God.' *Gandik* signifies 'from:' *norgandik zatoz?* 'from whom do you come?'

The Suffix GABE.

Gabe, bage, baga, bagaz, 'without,' is always added to definite nouns: *ogiagabe*, 'without bread.'

The Suffix NO.

No, ño, or *iño*, corresponds to 'until;' *no* is perhaps the conjunction *non* which has lost final *n*. The conjunction 'that' may express 'until;' *e.g.* 'wait that I come,' or 'wait until I come,' expresses the same idea. The only objection is the palatal pronunciation of *n* in *ño*.

The Suffix RA.

Ra is rendered by 'to, towards,' or is not rendered at all

in English; *e.g., echera noa*, 'I go (to) home.' Added to a plural noun, *k* is converted into *t*; *eche*+*k-ra* becomes *eche-t-ra*, or *echeetara*, 'to, or towards, the houses.' The French-Basque dialects have sometimes *rat* for *ra*, or even *la* and *lat*.

The Suffix KIN.

Kin is rendered by 'with,' and is always added to a noun followed by *n*, *i.e.* a genitive, and this makes it probable that *kin* is for *kide-n*, 'in participation,' 'in company.' *Gizonarekin*, 'with the man,' was thus originally 'in company of the man.'

The Suffixes RONTZ, BAITHAN, KA.

Rontz or *rutz* (Biscaian) corresponds to *ra*, 'towards.'

Baithan, or *beithan*, is used for *n* when persons are spoken of; *e.g., eta ni baithan sinhesten duena*, 'and he who believes in me.'

Ka corresponds to 'at,' 'with.' *Zaldika*, 'on horse(back);' *loka*, 'with, or by, looks.' *Ka* is sometimes *ta*: *makillata*, 'with, or by, blows of a stick.'

Compound Suffixes.

There are compound suffixes, just as there are compound prepositions in English like 'towards,' &c. *Kotzat* is rendered by 'in order to' or 'though:' *Eta hers ezazue azautoz erratzekotzat* (Matt. xiii. 30), 'And bind them in bundles to burn them.' *Ain aberats izatekotz* (for *izatekotzat*), 'though he be rich.'

Zko, composed of *z-ko*, does not express more than *z*. *Lako*, 'because,' *tzako*, 'towards,' and some others which offer nothing worth while noticing, and which are to be found in the Dictionary.

CHAPTER VIII.

The Pronouns.

§ 1. *The Demonstrative Pronouns.*

Nowadays there are four demonstrative pronouns—*a*, *hura*, *hau*, *hori*. Traces of other pronouns, now lost, are found in the flexions of the verb; *d*, as a third person, subject and object; *t* as a first person, subject; *e.g.*, *dakust*, 'I-see-it,' from *d-ikus-t*; *doa*, 'he goes,'—*d-oa*.

§ 2. *The Pronoun* A.

Originally this pronoun was *har*, or in the Spanish-Basque dialects, which have lost *h*, *ar*, 'that.' The Biscaian dialect is the only one which has preserved *a* as a pronoun, and at the same time as the article 'the.' In the first case it is written like all other pronouns, *i.e.* separated from the noun; as an article, it is agglutinated to the noun. When *a* is followed by a suffix the primitive *r* reappears, and *a*+*n* becomes *aren*, 'of that;' *a*+*k* becomes *arek*, 'those;' *ar*

followed by *k*, the suffix of the agent, becomes *ark*. The Biscaian plural *arek* is also *aek*, but the other dialects object to hiatus and have interpolated *y*—*ayek*. When the plural is followed by the suffixes *z, ko, za, dik, ronz, n* (locative) *k* is converted into *t;* thus, *ayek*+*n* makes *ayetan*, 'in those.' The French-Basque dialects have preserved, at least some of them, two plural forms—one for the agent, and another for the patient :—

	Patient.	Agent.
Labourdin Varieties,	*Hekiek.*	*Hekiék.*
	Hek.	*Hekek.*
	Hek.	*Hék.*
	Hek.	*Hayek.*
Souletin . .	*Hurak.*	*Hek.*

Har is the singular; *harek* is the plural, which loses the *r* (*haek*), and is contracted in *hek*, 'these.' This *hek* followed by *k*, the suffix of the agent, becomes *hekek*.

§ 3. *The Singular Pronouns with the Suffixes* N, Z, KO, RA, DIK, RONZ.

We have seen that when a plural noun or pronoun is followed by one of the above-named suffixes, the *k* of the plural is converted into *t;* this gives to these nouns an appearance as if they were followed by the suffixes *tan, taz, tako,* &c. This view has been adopted until now, but is erroneous, as has been shown; *t* is a converted *k*. But what is not yet explained is, that these terminations, *tan,*

taz, &c., are found agglutinated to the singular pronouns; *e.g.* the pronoun *a* (formerly *har*) followed by *n* becomes *hartan*, 'in that;' *on*, 'this,' becomes, when followed by *n*, *onetan*, 'in this.' All pronouns, and in general all words that do not admit of a definite form, follow this rule; *e.g.* *nitaz*, for *ni-z*, 'by me;' *hiruretan*, 'in three,' for *hirur-n*, &c. Perhaps one may find an explanation in the fact that the indefinite form is sometimes expressed by a plural. (Compare *ik*.)

Some dialects have a special termination *ch* for expressing what is rendered in French by 'même;' *e.g.* *auche*, 'this,'—*celui-ci-même*. *Auche* and the like are then considered as new themes, to which all the suffixes can be agglutinated.

§ 4. *The Pronoun* HAUR, HAU, AU.

This pronoun is only used as a patient, 'this;' and for the plural, *hauk*, 'these.' For the agent there is another form, from a theme *on*, or *hun*, according to the dialects; thus, *onek*, *hunek*. The Biscaian plural is also made of *on*—*oneek*. The plural *hauk* is also found as *oyek*, or *oek*, and *auek*; in Souletin, *hoik*. This pronoun has (like *har*) an agent and a patient plural form—*hauk*+*k*=*haukek*; and, after the dropping of medial *k*, *haueк*, and then *hauyeк*. The other observations made respecting *har* are also applicable to this pronoun.

§ 5. *The Pronoun* ON *or* HUN.

This pronoun is only in use as the agent *onek* (see § 4); it is also found in the compound pronoun *neroni* (see § 8).

§ 6. *The Pronoun* HORI, ORI.

In all the dialects the patient is *hori*, or *ori*, 'that,' and the agent *horrek*, or *orrek;* and the plural, *horiek*. There are thus two themes—*ori* and *or;* the second with hard *r*, doubled when a suffix follows. *Ori* is never followed by a suffix, except by *k*—*oriek*, 'these.' On the contrary, *orren*, 'of that;' *orri*, 'to that;' *orgatikan*, 'for that,' are all formed by *or*. The Biscaian dialect makes also the plural from *or*—*orreek*.

When one of the suffixes *n, z, ko, di, ra, rouz* follows the plural form, then *k* is converted into *t*—*horiek* + *n* becomes *horietan*, 'in those.'

§ 7. *The Pronoun* HURA.

This pronoun exists in all the dialects, except in Biscaian, where the corresponding pronoun is *a*. *Hura*, 'that,' is used in the singular for the patient; the corresponding agent is *hark* or *ark*, from *har*. *Hura* is not, or is seldom, employed with a suffix: *har* takes its place—*hargatik*, 'therefore;' *hayek*, 'those.'

§ 8. *The Personal Pronouns.*

	Biscaian.	G. L. Low-N.
I,	*neu, ni.*	*ni.*
Thou,	*eu, i.*	*hi.*
We,	*geu, gu.*	*gu.*
You,	*zeu, zu.*	*zu.*

Judging from the verbal flexions, there was formerly

another personal pronoun for 'I;' this was *t*. *E.g.*, *dakust*, 'I-see-it,' is formed of *d-ikus-t*; *d*, 'it,' *ikus* the verb, *t*, 'I.'

The third person is rendered by a demonstrative pronoun; and in the verb it is rendered in different ways. In the present of the indicative of transitive verbs it is conspicuous by its absence—*dakus*, (he) 'sees it.' In the same tense of the intransitive verb it is rendered by *d—doa*, 'he goes:' perhaps the same pronoun as subject, which we find as object and as initial in *dakust=d-ikus-t*.

The use of the pronoun *hi* is nearly obsolete; *hi* has been superseded by the more formal *zu*, 'you,' employed as a singular, like English 'you;' and consequently some sign was wanted to distinguish *zu* singular from *zu* plural, and this sign was found in the plural suffix *k*. But as *zuk* might have been taken for the agent, *e* was inserted, and *zuek* became the second person plural. In Souletin, *ziek*.

The suffixes are added to these pronouns just as to the others; *ni-k* becomes *nik*; *ni-z=nitaz*, &c.

The emphatic personal pronouns are formed by the addition of a demonstrative pronoun; thus, *ni*, 'I,' and *haur*, 'this,' becomes *nihaur*, 'I myself.' Some dialects add the demonstrative to the genitive—*nerau*, from *nere-au*.

§ 9. *The Possessive Pronouns.*

These pronouns are the genitives of the personal pronouns, *i.e.*, *ni+n*, *hi+n*, &c.; final *n* has been dropped—*nire*.

neure	*nire*	*nere*,	my.
eure	*hire*	*hire*,	thy.
geure	*gure*	*gure*,	our.
zeure	*zure*	*zure*,	your.

Nere echea, 'the house of me;' *nere echeak,* 'the houses of me.'

The third person singular is expressed by *bere,* 'his,' for both numbers: the Spanish-Basque dialects have taken *beren* for the plural 'their.'

The third person can also be rendered by *aren,* 'of him' =his; and *ayen,* 'of them'=their.

The second person plural being now *zuek,* the genitive is *zuen,* for *zueken,* 'of you'=your (*plural*).

The possessive adjectives 'mine,' 'thine,' &c., are *neurea* or *nerea, hirea,* &c.—more literally translated by French 'le mien.'

§ 10. *The Reflective Pronoun.*

The pronoun 'self' is rendered by *buru,* 'head.' *Bainan begira eyezue zuek zeuron buruei* (Mark xiii. 9), 'But take heed to yourselves.' As 'yourselves' is a plural, so *buru* has the plural form, *i.e. buruak+i;* and, after the dropping of *k, buruai=buruei.* (See suffix *i.*)

§ 11. *The Relative Pronoun.*

The relative pronoun is rendered by the suffix *n* (see the suffixes), agglutinated to the verbal flexion; if this flexion ends with a consonant it is liable to the phonetic rules. *Dut* followed by *n* becomes *dudan: Ikusi dudan gizona,* 'The man whom I have seen.' The oblique cases are rendered by the interrogative pronoun *zein, e.g., Eche au zeñaren zu zera jabe,* 'That house of which you are the proprietor.'

§ 12. *The Interrogative Pronouns.*

They are—*nor*, 'who;' *zen*, or *zein*, 'who, which;' *zer*, 'what.' *Nor da hor?* 'Who is there?' *Zein da haur?* 'What is this?' The suffixes are agglutinated regularly to these pronouns: *nor*+*k*=*nork*, agent; *nor*+*n*=*noren*, 'of whom.'

§ 13. *The Indefinite Pronouns.*

Bat, 'some one;' *batzu*, 'some' (*plural*); *elibat* (Souletin), 'some;' *bakoch*, *bakhoitz*, 'each;' *batbedera*, 'every one;' *bedera*, 'one, single.' *Diakreak diraden emazte bederaren senhar* (1 Tim. iii. 12), 'Let the deacons be the husbands of one wife.' *Bana*, 'each;' *bertze*, *beste*, 'other; *hanitz*, *anitz*, 'many;' *inor*, *nihor*, 'somebody;' *zembait*, 'some.'—*Eta han ziradenetarik zembeitek* (Mark xiv. 47), 'And one of them that were there.' *Norbait*, 'some one;' *zerbait*, 'something;' *nor bere*, *nor ere*, 'every one;' *elkar*, 'each other;' *edozein*, 'any one;' *ezer*, 'something.'

CHAPTER IX.

The Numerals.

The Cardinal Numbers.

1	*Bat.*	17	*Hamazazpi.*
2	*Bi, biga.*	18	*Hamazortzi.*
3	*Hirur.*	19	*Hemeretzi.*
4	*Laur.*	20	*Hogei.*
5	*Bortz.*	21	*Hogeitabat.*
6	*Sei.*	22	*Hogei eta bi.*
7	*Zazpi.*	30	*Hogei eta hamar.*
8	*Zortzi.*	40	*Berrogei.*
9	*Bederatzi.*	50	*Berrogei eta hamar.*
10	*Hamar.*	60	*Hirurogei.*
11	*Hamaika.*	70	*Hirurogei eta hamar.*
12	*Hamabi.*	80	*Laurogei.*
13	*Hamahirur.*	90	*Laurogei eta hamar.*
14	*Hamalaur.*	100	*Ehun, eun.*
15	*Hamabortz.*	1000	*Milla.*
16	*Hamasei.*		

The suffixes are agglutinated to the Numbers, as to the other nouns. *Bat*, as in the Spanish, is employed in the plural, and becomes *batzu* (see the Indefinite Pronouns). The Ordinal Numbers are formed from the Cardinal Numbers by the suffix *garren—bigarren, hirurgarren*, &c. *Bat* does not form an Ordinal Number; *lehengo*, or *lengo*, corresponds to 'first.'

CHAPTER X.

The Verb.

§ 1. The Verb in General.

The Basque Verb may be divided into three classes, according to its nature, its signification, and its conjugation:—

1. Primitive and Derivative Verbs.
2. Transitive and Intransitive Verbs.
3. Regular and Periphrastic Verbs.

A Verb is primitive, like *ekarri*, 'to bear;' *joan*, 'to go.'

A Verb is derivative, like *apaindu*, 'to adorn,' from *apain*, 'ornament.'

A Verb is transitive, like *ekarri*: *dakart*, 'I bear it.'

A Verb is intransitive, like *joan*: *noa*, 'I go.'

A Verb is regular, like *ekarri* and *joan*.

A Verb is periphrastic; as, *ikusten dut*, 'I have it in sight'=I see it.

All Verbs are regular except *izan*, 'to be.'

§ 2. Conjugation of the Regular Verbs.

The Transitive Verb.

Few languages have a more simple way of conjugation

than the Basque language. The present of the indicative contains the verbal theme, preceded or followed by the pronouns—*dakart,* 'I-bear-it,' from *d-ekar-t.*

§ 3. Moods and Tenses.

The Basque Verb has three moods—the Imperative, the Indicative and the Optative Mood; and two tenses—the Present and the Imperfect. The Infinitive, the Subjunctive and Participles (except the Past), do not exist in Basque. A Verb is mentioned in the Dictionary by the verbal adjective (past participle).

The Imperative.

The second person contains the verbal theme, followed by the pronoun; *ekarri,* 'to bear,' makes *ekark,* 'bear thou,' from *ekar-hi; ekarzu,* 'bear you,' from *ekar-zu.* The third person has the pronoun prefixed—*b-ekar* or *bekar,* '(may) he bear.'

The Indicative.

The Indicative has two tenses—the Present and the Imperfect. The present is formed by the verbal theme, preceded by the object and followed by the subject. The present is never without the object 'it,' expressed by *d;* thus, *dakart,* from *d-ekar-t,* 'I-bear-it;' *dakark,* from *d-ekar-hi,* 'thou-bearest-it; *dakar,* from *d-ekar,* '(he) bears-it.' The initial vowel becomes always *a,* with some few exceptions, as *irudi, izeki,* &c.

The characteristic letters of the subject and object are derived from the pronouns. They are:—

Subject.	Object.
t, I.	*n*, from *ni*.
h, thou.	*h*, ... *hi*.
— he.	*d*, ... —
gu, we.	*g*, ... *gu*.
zu, you.	*z*, ... *zu*.
— they.	*d*, ... —

We saw that the third person is conspicuous by its absence; the other persons are, *dakargu*, *dakarzu*, *dakarte*. The third person plural is made from the singular, adding *te*, a sign of plurality. *T* as subject has an unknown origin (see the Pronouns).

The second person singular, being superseded by the second person plural, it was necessary to distinguish the new plural, and thus *te* was added, and *dakarzu* becomes *dakarzute*, 'you (plural) bear it.'

If the object be *n*, 'me' (instead of *d*), then we get *n-ekar-hi*, or *nakark*, 'thou bearest me;' *nakar*, '(he) bears me;' *nakarzu*, 'you bear me,' &c. One cannot take two pronouns (object and subject) of the same person; this would give a reflective relation, which is expressed in another way. If the object be *hi*, then the flexions will be *h-akar-t*, 'I-bear-thee;' *hakar*, '(he) bears thee,' &c. All the presents of all the indicatives of all the transitive verbs are inflected in this same way.

The Imperfect.

The imperfect never takes up in its flection the object; the subject precedes the verbal theme, which is followed by the termination *n*, a constant characteristic of this tense. The pronoun subject is not *t*, but *n* (for *ni*, 'I'), which we find perhaps as object 'me' in the present (*e.g.*, *nakarzu*, 'you bear me').

If an object have to be expressed, it precedes the flection, and the subject is then agglutinated to the verb and is followed by the termination *n*; *e.g.*, *n-ekar-zu-n*, or *nekarzun*, 'you bore me.' The imperfect without object will be—

n-ekar-n, or *nekarren*, I bore.
h-ekar-n, or *hekarren*.
ekar-n, or *ekarren*.
gekar-n, or *gekarren*.
zekar-n, or *zekarren*.
ekar-n, or *ekarren*.

This form is the more primitive, and is still found in the Biscaian dialect; but in the other dialects it is always found with the following variations:

nenkarren, *genkarren*.
ekarren, *zenkarren*.
zekarren, *zekarten*.

The principal difference here is the introduction, after the initial vowel, of *n*, the origin of which is unknown. The initial *z* of the third person is another deviation from the

original form; it is exceptionally found in the Biscaian dialect. The second person plural, now in use as a singular, becomes *zenkarten*, as a new plural.

The Optative.

The optative has two tenses, formed like those of the indicative, with this difference, that the verbal theme is followed by *ke*. Thus, *dakart* becomes *dakarket*, 'I may bear,' and *nekarren* becomes *nekarke*, 'I might bear.' The final *n* of the imperfect is always dropped.

This mood is no longer used, the present nowadays is considered as a future, and the imperfect as a conditional; and even the future, at least in the auxiliaries, is only known in the French-Basque dialects.

§ 4. Conjugation of the Intransitive Verb.

The Imperative.

The conjugation of the intransitive verbs is, in some respects, still more simple than that of the transitive verbs; there is no object to be expressed. The number of moods and tenses is the same.

The second person singular of the imperative contains the verbal theme preceded by the pronoun—*hoa*, for *hi oa*, 'go thou,' from *joan*. The second person plural is *zoaz*, 'go you:' the final *z* is a supplementary plural characteristic. The third person is *b-joa*, which is written *bijoa*, 'go

he,' and in the plural *bijoaz*, 'go they.' The *n* of *joan*, and the like, is always dropped. The initial vowel is generally converted into *a* in the second person; but it is preserved in the third person—*etorri*, 'to come,' makes *ator*, or *hator*, 'come thou;' *betor*, 'come he.'

The Indicative.

Present.

The present is the verbal theme preceded by the pronoun subject:—

Biscaian, Guip.	Souletin.
Noa, 'I go.'	*Noa.*
Oa,	*Hoa.*
Doa,	*Doa.*
Goaz,	*Goatza.*
Zoaz,	*Zoatza.*
Doaz,	*Doatza.*

The imperfect is formed precisely as the imperfect of the transitive verbs—*n-joan-n*, which is written *nioan*, 'I went;' *hioan*, 'thou went,' &c. We find also the *n* introduced after the initial vowel, as in the imperfect of the transitive verbs; *netorren*, 'I came,' is in some dialects *nentorren*, &c. The Biscaian dialect has generally not the initial *z* in the third person; *etorren*, Biscaian; *zetorren*, Guip., 'he came.' The supplementary plural, generally placed after the theme, is *z*, and also *tz*; thus, *ginoazen*, *zinoazen*, *zioazen*, 'we went,' 'you went,' 'they went;' from *g-ioa-z-n*.

The Optative Mood.

It is formed by adding *ke* to the present and imperfect—*noake*, 'I may go;' *nioake*, 'I might go.'

These few, and, I hope, clear rules are sufficient to inflect any Basque Verb, either transitive or intransitive. This way of inflecting came more and more into disuse, and now, generally, all the verbs are expressed by a periphrasis. This system, which I have called the periphrastic conjugation, consists in combining a verbal noun with an auxiliary verb, and, instead of saying *dakust*, 'I see it,' to say *ikusten dut*='I have it in sight.'

Three verbal nouns are wanted for such a conjugation: 1. The verbal adjective, which is the known form given in the Dictionary, and corresponding to a past participle; *e. g. ikusi*, 'seen;' but always mentioned by the infinitive, 'to see.' 2. The verbal substantive *ikusten*, which is nothing else than a locative—in the sight, or in seeing. 3. The verbal adjective followed by *ko* or *n* (see the Suffixes), to form the future and the conditional—*ikusiko dut*, or *ikusiren dut*, 'I shall see it;' nearly='I have to see it;' and more literally Spanish with *de*—he de ver.

For this system we require to know all the auxiliaries; they are, *eduki*, 'to hold,' corresponding to 'to have,' and to Spanish *tener*, which signifies also 'to hold;' then *izan*, 'to be;' *edin*, 'can;' *ezan*, (perhaps) 'may;' *eroan*, 'to move;' *joan*, 'to go;' *ibilli*, 'to move.' The two last are

obsolete. Some of these auxiliaries are in use for the moods, like in English 'may,' 'can;' some others for the tenses. As the auxiliaries are of frequent use they will be given *in extenso*.

The Auxiliary EDUKI, 'to hold.'

Eduki is inflected like all other transitive verbs; *dadukat*, 'I hold it,' is formed from *d-eduk-t*, like *dakusat*, 'I see it,' is formed from *d-ikus-t*. But *dadukat* as an auxiliary flection has dwindled down to *daut*, 'I have it,' having lost first *d* (*daukat*), then *k* (*daut*). The *a* before *t* in *dadukat* and *dakusat* is merely a binding letter, as *kt* could not be pronounced; *s* may follow *t*, and thus some write *dakust*.

The sound *au* is very near *o* (though diphthongs do not exist in Basque), and in Biscaian we find *dot*. *Eduki* having thus lost *d* and *k*, the verbal theme is *eu*.

Imperative.

Euk, auk, have thou.
Biu, have he.
Euzu, auzu, have you.

Indicative.

PRESENT.	IMPERFECT.
Daut, or *dot,* or *dut,* I have.	*Nebau,* I had.
Dauk, or *duk,*	*Eban.*
Dau, or *du,*	*Eban.*
Daugu, or *dugu,*	*Genduan.*
Dauzu, or *duzu,*	*Zenduan.*
Daue, or *dute,*	*Ebeen.*

Daut, or *dot*, belongs to the Biscaian, *dut* to the Labourdin dialect; the third person plural, *daue*, stands for *daute*. The imperfect *neban* is for *nevan*—*u* hardened to *b* before the vowel. The second person singular has lost initial *h*; the third person plural drops always its *t*.

Optative Mood.

Present.	Imperfect.
Duket, I may have.	*Nuke*, I might have.
Dukek,	*Huke*.
Duke,	*Luke*.
Dukegu,	*Ginuke*.
Dukezu,	*Zinuke*.
Dukete.	*Lukete*.

The optative, as such, is no longer in use; the present is employed as the future, 'I shall;' and the imperfect as the conditional, 'I should.' This future even is no longer known in the Spanish-Basque dialects; there it is entirely superseded by the periphrastic future.

This is the complete verb; but, like the other verbs, it wants an auxiliary to form the compound tenses, and this auxiliary is *izan*, 'to be;' thus *izan dut* corresponds to 'I have had,' the indefinite perfect; and *izan nuen* to 'I had had,' the pluperfect.

This anomalous formation is not easily explained; as *izan* signifies 'been,' and *dut* 'I have,' *izan dut* should have signified 'I have been.' The Souletin is the only dialect

that has a regular form; it has taken the verb *ukhen*, 'to have,' and thus *ukhen dut*, 'I have had.'

The future is nowadays periphrastic (*izango*, or *izanen dut*, 'I shall have') except in Souletin.

The conditional is the imperfect of the optative, and should have kept this name (in English as well as in Basque—see *Grammaire Comp.*, p. 165): *nuke, huke, luke*, &c., 'I should.'

The subjunctive is rendered by *ezan*, and *izan dezadan* is 'that I may have,' and never the French *que j'aie*. *Dezadan* is *dezat* × *n*, which is pronounced *dezadan*. The present and the imperfect of the indicative of *ezan* form the present and the imperfect of the subjunctive; thus, *izan nezan*, 'that I might have;' *nezan* is *nezan* × *n*.

The optative of *ezan* forms the optative (or potential) of 'to have,' and *izan dezaket* is 'I can (or may) have it;' and *izan nezake*, 'I could (or might) have.'

The imperative is also periphrastic, and instead of *euk* or *auk*, we find *izan ezak*, 'have thou,' &c.

All the flections, given as yet, have 'it,' as object.

If *hi*, 'thou,' be the object, the flection is of course no longer *d-au-t* (or *daut* or *dut*), *d-au-k* (or *duk*), &c., but *h-au-t*, 'I have (called, seen) thee;' if the object be *ni*, 'me,' then we get *n-au-h*, or *nauk*, 'thou hast (seen) me,' &c. (See the verb *ekarri* for the formation of these flections.) We can do no more than point out here that Basque language distinguishes in the verbal flection when a man, a woman, or a person who commands respect is spoken to; the two first forms are familiar; the third is

generally used. Thus, *dut*, 'I have,' generally speaking; *diat*, 'I have' (to a man); *dinat*, I have (to a woman).

The Auxiliary EZAN.

This auxiliary is used for the periphrastic conjugation; for itself it is no longer in use, and its original meaning is as little known as that of 'shall' in English; but as an auxiliary it corresponds nearly to 'may.'

Imperative.

Ezak.	*Ezazu.*
Beza.	*Bezate.*

Indicative.

Present.	Imperfect.
Dezat.	*Nezan.*
Dezak.	*Hezan.*
Deza.	*Zezan.*
Dezagu.	*Genezan.*
Dezazu.	*Zenezan.*
Dezate.	*Zezaten.*

Potential.

Present.	Imperfect.
Dezaket.	*Nezake.*
Dezakek.	*Hezake.*
Dezake.	*Lezake.*
Dezakegu.	*Genezake.*
Dezakezu.	*Zenezake.*
Dezakete.	*Lezakete.*

With these two auxiliaries we are enabled to conjugate all the transitive verbs after the periphrastic method, *e. g.* *ikusi*, 'seen.'

Indicative.

Present.	Imperfect.
Ikusten dut, 'I see it.'	*Ikusten nuen*, 'I saw.'
Indefinite Perfect.	**Pluperfect.**
Ikusi dut, 'I have seen it.'	*Ikusi nuen*, 'I had seen.'

Future.

Present.	Past.
Ikusiren dut, 'I shall see it.'	*Ikusi izanen dut*, 'I shall have seen it.'

Conditional.

Present.	Past.
Ikusiren nuen, 'I should see.'	*Ikusi izanen nuen*, 'I should have seen.'

Imperative.

Ikusi ezak; ikusi beza; ikusi ezazu.

Subjunctive.

Present.	Imperfect.
Ikusi dezadan, 'That I may see it.'	*Ikusi nezan*, 'That I might see it.'

Potential.

Present.	Imperfect.
Ikusi dezaket, 'I can see.'	*Ikusi nezake*, 'I could see.'

The Auxiliary EDIN.

Edin, 'can,' is nowadays the auxiliary of the moods; it can be inflected as a transitive as well as an intransitive verb: *nadi*, 'I can,' (like *noa*), and *dadit*, 'I can it' (like *dakart*). It is found sometimes, in the Biscaian dialect, as an independent, a non-auxiliary, verb; but it is chiefly in use as the auxiliary of the imperative, the subjunctive, and the potential of the intransitive verbs.

Imperative.

Hadi, 'can thou;' *bedi*, 'can he;' *zaite*, 'can you.'

Indicative.

PRESENT.	IMPERFECT.
Nadi.	*Nendin.*
Hadi.	*Hendin.*
Dadi.	*Zedin.*
Gaite.	*Gintezen.*
Zaite.	*Zintezen.*
Daite.	*Zitezen.*

Optative or Potential.

PRESENT.	IMPERFECT.
Naiteke.	*Neinteke.*
Haiteke.	*Heinteke.*
Daiteke.	*Laiteke.*
Gaiteke.	*Gintezke.*
Zaiteke.	*Zintezke.*
Daitezke.	*Litezke.*

Nadi+*n*, 'that I can'=*nadin*: thus, *joan nadin* signifies 'that I can go,' or in English 'that I may go;' but never French *que j'aille;* and *joan nendin*, 'that I could (or might) go,' and never *que j'allasse.* The potential forms the potential of the intransitive verbs, and *joan naiteke* signifies 'I can go;' *joan neinteke*, 'I could go.'

Every dialect varies; but the Labourdin, here given, is a fair specimen. The reader will see at once where the *d* has been dropped, and where are the supplementary plural forms.

The Auxiliary IZAN, 'to be.'

Imperative.

Aizen, 'be thou;' *biz*, 'be he;' *zaren*, 'be you;' *bitez*, 'be they.'

Indicative.

PRESENT.	IMPERFECT.
Naiz, 'I am.'	*Nintzen*, 'I was.'
Aiz.	*Intzen.*
Da.	*Zen.*
Gara.	*Ginan.*
Zara.	*Zinan.*
Dirade.	*Ziraden.*

Optative.

Present.	Imperfect.
Naizate.	*Nintzate.*
Aizate.	*Intzate.*
Date.	*Lizate.*
Girate.	*Ginate.*
Zirate.	*Zinate.*
Dirate.	*Lirate.*

Izan is the only irregular verb; the first and second persons point to a root *aiz*, and can be explained; but *da*, and the three other persons, have another and unknown origin. The imperfect is regular, so are the other tenses. The termination *te* of the optative is a dialect variety for *ke*. The two original tenses not being sufficient, *izan* is inflected with itself to form the compound tenses: *izan naiz*, 'I have been,' (*lit.*, I am been); *izan ninzan*, 'I had been,' (*lit.* I was been). The present and the imperfect of the optative are used for the future (I shall be), and the conditional (I should be); the future only in some French-Basque dialects. The imperative is obsolete; it has now a periphrastic form, with *edin* as an auxiliary: *izan adi*, 'be thou;' *izan bedi*, 'be he;' *izan zaite* (for *zadite*), 'be you;' *izan bediz*, 'be they.' We know that the subjunctive does not exist, that it is rendered by the indicative followed by *n*, 'that;' thus, *naiz-n* or *naizen*. But this form is no longer in use; the periphrasis *izan nadin*, 'that I may (*lit.* can) be,' has taken its place—*izan nadin, izan adin*, &c., and *izan nendin*, 'that I might be.'

The Auxiliary EROAN *or* ERUAN.

Eroan, 'to move' (a factitive verb, *erazo-joan*, 'to cause to go') is the auxiliary of the frequentative verbs; *emon daroat* signifies 'I am wont to give.' This special use is only in Biscaian; all the other dialects employ *eroan* in the more general sense of 'to have,' like *iduki*; but with this difference, that *eroan* is employed when object and dative are expressed, and *iduki* when the object alone is expressed; *e. g. ematen darotak*, 'thou givest it to me'—*d-aro-t-k*. This *darotak* is found as *drautak* or *dautak*, or *deitak* or *didak*, all variations due to known euphonic influences.

The conjugation with object and dative is as regular as any other, but it must be acknowledged that the violent euphonic alterations have sometimes rendered the flections difficult to analyze; but generally it is easy to discover, by comparison, how the flections have suffered. If we know that *r* is very often dropped, that there is a general dislike for medial *k*, that hiatus is as a rule prevented, then the following flections are all clear:—*daroakat*=*darokat*=*draukat*=*dakot*=*deyot*=*diot*, 'I have (given) it to him.'

The moods and tenses of *eroan* are completed by the auxiliary *ezan : eman iezadak*, 'give them to me.' *Iezadak* from *eza-t-h*; final *h* (for *hi*) becomes *k*; *t*, 'me;' *eza*, the verb. The subjunctive is formed also with *ezan : eman diezadakan*, 'that thou mayest give it to me,'—*d-eza-t-k-n*. It will be superfluous to repeat that *diezadakan* is the present of the indicative followed by *n*. It is not possible

in a concise Grammar to give all these conjugations in full; but though the phonetic rules may not always be applied in the same regular way, the reader will be able to analyze many flections, knowing the method of inflection and the phonetic rules.

All verbs were formerly inflected in this way, as may be seen in Liçarrague's New Testament, and Dechepare's Poetry.

CHAPTER XI.

The Adverbs and Conjunctions.

There are primitive adverbs, as *han*, 'there;' *hor*, 'there;' *hemen*, 'here;' *nor*, 'where;' but the greater part are what in other languages is called the locative of a noun—*aitzinean*, 'before,' from *aitzin-n*, 'in front;' *goan*, 'above,' from *goi-n*, 'in the height.' This is the reason why they are accompanied by a noun in *n*, *i.e.* a genitive: *mendiaren ganean*, 'on the top of the mountain'=on the mountain.

The adverb of affirmation is *ba*, 'yes.' *Ba* is also used to affirm the verbal flection, perhaps like English 'do:' *Badakit*, 'I know it,' or I do know.

Some rules about the Conjunctions will be found in the Chapter on Syntax.

SYNTAX.

CHAPTER I.

The Article and the Noun.

THE use of the article is nearly the same as in other languages. The noun is without the article if there is another word that defines it: *gizon on,* 'that man;' *zer liburu?* 'What book?'

Subject and object exist of course in Basque—logic requires it; but Basque Grammar does not distinguish the one from the other; only the subject, when agent, has the characteristic letter *k; e.g. Gizonak ikusten du,* 'The man sees it;' *Ikusten dut gizona,* 'I see the man' (object). The subject of an intransitive verb remains as it is: *gizona dator,* 'the man comes.'

The logical subject of a passive verb is considered as acting, as agent, and takes *k; e.g. Semea aitak maitatua da,* 'The son is loved by the father.' The English or French rendering by 'by' or 'du' is also employed, but is not considered as correct Basque: *semea maitatua da aitagandik.*

Grammatical relation is expressed as economically as possible, only by the last word of the sentence, so as not to express twice one relation; *e.g., Zer gizonek esan dio?* 'Which man said it?' and not *zerk gizonek. Bere eche sainduan,* 'in his holy house,' and not *echean sainduan.*

The predicate remains unchanged (as in English), in the French-Basque dialect; in the Spanish-Basque dialects the predicate is made to accord as in French.

The qualifying noun, adjectives as well as suffixes, pronouns, numerals, follows the noun which it qualifies. The principal exception is the genitive, which always precedes: *aireko egaztiak*, 'the birds of the air.'

The Pronouns.

The demonstrative pronoun follows the noun except when it is employed as corresponding to 'his;' *e.g. eta oyen iru semeak*, 'and his (of this) three sons.'

When the demonstrative pronoun is followed by the relative pronoun, the demonstrative pronoun is invariably *a*, as subject and as object: *ikusten duena*, 'he who has in sight'=he who sees it; *du-n-a*=he-that-has-it.

The personal pronoun is always expressed in the flection.

The relative pronoun was originally, most likely, *non* (see the suffix *n*); and the sentence, *ikusten naun aurra*, 'the child that sees me,' was *ikusten nau non aurra*. The noun to which *n* is related is generally placed after the verb, as is seen by this example.

The Verb.

The Basque language has no more a subjunctive than the English language, but of course the subordinate sentence is known, and consequently the governed verb; and this verb, if an auxiliary is necessary, is *ezan* for the transitive, and *edin* for the intransitive verbs. When I say, *Nere*

aitak nai du joan nadin, this signifies 'My father wishes that I may go;' and never French 'Mon père veut que j'aille.' *Nadin* is *nadi-n*, *i. e.* the present of the indicative of *edin*, followed by *n*, 'that.'

The infinitive is also unknown; its place is sometimes filled up by a verbal substantive. *E. g.*, *galdu* is 'lost,' from a theme *gal*. This *gal* becomes a locative, *galtzen* (for *galten*, or *galtan*, parallel form to *hiruretan*). This locative is used in the perisphrastic conjugation: *galtzen dut*, 'I lose' (compare English 'I am a going,' for 'I am on going.' (See Max Müller, *Lect.* ii. p. 18.) This *galtzen* is used as a kind of infinitive, after losing *n*—*galtze;* thus, *Bere adiskideak galtzea ezbear da*, 'It is a misfortune to lose one's friends.' *Galtzea* corresponds to, but is not an infinitive; it is plainly a verbal substantive with the article *a*.

When governed by a verb the verbal substantive in *n* takes the place of the infinitive; *e. g. ikasi det irakusten*, 'I have learned to read.' Also after the interrogative pronoun, *Zer egiten?* 'What to do?'

Sometimes the verbal adjective corresponds with the infinitive: (1) When the governing verb is an invariable verbal noun, as *nai*—*nai ninzan etorri*, 'I wished to come;' *albanaiz etorri*, 'if I can come.' (2) When *gabe* follows *joan gabe*, 'without going.'

Adverbs.

The adverb *bai* or *bei* in the French-Basque dialects is often found preceding the verbal flections. This is generally

the case to introduce a subordinate sentence, something like German 'ſo;' and, as a rule, it always comes after: *zeren*, 'because;' *zoin-ere*, 'howsoever;' *zer-ere*, 'whoever,' &c.

Conjunctions.

The two conjunctions *n* and *la*, both 'that,' should not be confused; *n* is used when the subordinate sentence is conjunctive, and *la* when it is positive. *Halakotz diotsuet ezen edekiren zaizuela Jainkoaren resuma* (Matt. xxi. 43), 'Therefore I say unto you that the Kingdom of God shall be taken from you.' *Eta bere sasoinean fruktuak renda dietzoyoten berze laborariri bere mahastia alocaturen* (Matt. xxi. 41), 'He will lay out his vineyard unto other husbandmen, that they may render him the fruits in their season.' *Dietzoyoten* is the third person plural of the present of the indicative of *ezan*, with a plural object (fruits), and a singular dative, 'to him,' followed by *n*, 'that:' that-they may-them-to him—*d-etza-ho-te-n*. *Eza* becomes *etza* when the object is plural; *zo* for *za* is phonetic corruption.

Ba, the conditional conjunction, may be followed by any tense of the verb; but when it is followed by the so-called conditional, then the flections appear generally in a contracted form—they drop *ke; e.g.*, *Ni errege balin baninz*, 'If I were king.' *Baninz* is for *baninzake; nintzake*, or *ninzake*, is the first person of the so-called conditional, in fact the imperfect of the optative. *Balu* is for *baluke; baledi*, &c., for *baledike*.

LITERAL TRANSLATIONS.

Illherrian.

(IN THE CHURCHYARD.)

Illez	*unsa*	*orhit adi*	*ilherrian*	*sartzian ;*	*ki*	
Of death	well	remember	in the churchyard	when entering	thee	
nolako	*ziradela*	*bizi*	*ziren*	*artian ;*	*hek*	*bezala*
like	that they were	alive	they were	when	them	like
hil	*behar*	*duk*	*eta*	*ez*	*jakin*	*ordua.*
die	need	thou hast	and	without	to know	the moment.
Othoy	*egik*	*Jeinkoari*	*deyen*		*barkhamenduya.*	
Prayer	do	to God	that he has to thee		pardon.	

"Remember well on entering the churchyard that they were like thee when they were alive. Thou must die like them, and without knowing the moment. Pray God that He may pardon thee."—Dechepare, *Poèsies Basques*, 1545.

COMMENTARY.

Hil + *z ; e* binding vowel: see Chapter V. *Orhit*, adjective without equivalent in English; it is the German 'eingedenk.' *Adi*, 2nd pers. sing. imper. of *edin*, 'can;' here used as an auxiliary 'be;' *e. g.* 'be aware.'

Illherri-a-n, 'in-the-churchyard:' *a,* article; *n,* suffix. *Sartzian,* from *sar; sartze,* verbal substantive; *sartze-a-n,* 'in-the-entering.' *Hi,* 'thee' and 'thou,' no difference between subject and object: see page 45. *Zirade-la:* 3rd pers. plur. of the imperfect of *izan,* 'to be'—obsolete form, nowadays *ziran; la,* 'that,' and final *n* dropped before *l:* see Chapter III. *Ziren=ziraden. Arte-a-n,* 'in-the-while.' *Hek,* demonstr. pron. of the 3rd pers. plural: see Chap. VIII. *Hil,* 'to die.' *Behar,* substantive, 'need.' *Duk,* 2nd pers. sing.: see p. 35. *Othoy* is used as a substantive and as an interjection: 'Pray!' Here it is a substantive, and belongs to *egik,* 2nd pers. sing. imper. of *egin,* 'to do.' *Jeinko-ari,* 'to-the-God.' *Deyen,* a Souletin form (though Dechepare writes in the Low-Navarrese dialect), from *deik-n. Deik,* in Labourdin *dauk,* in Low-Navarrese *drauk,* in Navarrese *darok,* for *d-eroa-h,* is the 3rd pers. sing. of the present indicative of *eroan,* with the 2nd person as an object, 'he has it to thee:' see p. 43. Final *n* corresponds to 'that;' medial *k* proceeds from final *h,* for *hi,* 'thou, thee;' but here *k* is dropped and hiatus prevented by putting *y* in its place.

Dechepare's language is extremely interesting; he uses occasionally flections the form of which is purer than those in Liçarrague's New Testament; though this last author writes very correct Basque.

Orduan	*keinu*	*egin*	*ziezoten*	*haren*	*aitari,*	*nola*
Then	sign	making	they were	of him	to the father	how

nahi	*luen*	*hura*	*dei*	*ledin.*
wish	he would have	he	named	he should be.

"Then they made signs to his father how he would have him called."—*Luke* i. 62, Liçarrague's New Testament.

Ordu-a-n, 'in-the-moment.' *Egin ziezoten,* 'they were making it to him'=they made;—periphrastic conjugation. *Ziezoten* is the 3rd pers. plur. of the imperfect of the indicative of *ezan,* with 'him' as a 'régime indirect,' and composed of *z-eza-ho-te-n. Z,* characteristic letter of the 3rd person; *eza,* root; *ho,* 'him,' probably for *hau; te,* plural form (see p. 30); *n* characteristic letter of the imperfect. I may perhaps add that the flections of *ezan,* and also those of *edin, eduki, eroan,* &c., are erroneously considered as terminations, *i. e.* agglomerations of letters, without any real signification. *Haren,* 'of him,'=his: see p. 25. *Nola,* 'how.' *Nahi luen,* 'that he would have wish.' *Nahi,* 'desire, wish;' *luen,* for *luken,* from *luke-n,* is the 3rd pers. sing. of the imperfect of the optative of *eduki,* as auxiliary 'to have;' medial *k* has been dropped, as is very often the case. The *n* at the end of the flection is the conjunction 'that,' governed by *nola:* in Basque, as in Dutch, one says 'how that.' The translation is thus, "How that he would have wish."—*Dei* for *deitu,* 'named,' from *dei,* 'name;' *tu* is the characteristic ending of the verbal adjective.—*Ledin,* 'that he should be;' like *luken,* just quoted, *ledin* has lost *k,* and final *n* is 'that.' *Ledin,*

for *lediken*, from *ledike-n*, 3rd pers. sing. of the optative of *edin* (see p. 40, where we find *laiteke* for *leiteke* of other dialects—medial *d* has been dropped), 'can;' but here as the auxiliary of the intransitive *deitu*. As the verb of the subordinate sentence is generally put in French in the subjunctive mood, the flections, as *luen*, *ledin*, &c., are considered to belong to the subjunctive; but a closer inspection of the language has shown that the subjunctive does not exist, and that initial *l* belongs to the optative.

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